THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday" (PS. 37 : 4-6).

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EXPERIENCES.

(BY MISS MOLLIE HIGGINSON.)

THREE years ago to-day (June 16th, 1913), had I been asked my opinion of the "Mormons," I should unhesitatingly have said, "Oh! they're no good," and instantly have dismissed the subject from my mind as not worthy of further consideration. To-day, when the same question is put to me, how different is my answer! What has brought about this change of opinion? What induced me to avail myself of the privilege accorded us by the stronger sex—that of changing our minds? We shall see.

Time was, when I followed the voice of public opinion, when I was content "to go with the crowd," to drift with the stream, to let others think for me. But times change, and the day came when I woke up, when I realized that if God had meant me to use other peoples' brains all my life, I should have been born without any of my own; but I was'nt. I had brains, only I had been content to let them lie dormant, to let others think for me, and just drift with the current; so, when on all sides I heard the "Mormons" evil spoken of, I accepted what was said of them without a moment's investigation on my part, and merely echoed public opinion. A "Mormon" elder I had never seen, a "Mormon" book I had never read, and as for attending one of their meetings, well, I would as soon have thought of shaking hands with his satanic majesty himself. But a change came. What wrought the change? Just this. I met a "Mormon" elder, met and conversed with him at the home of a relative. That was the day I woke up, woke up to the fact that I had been guilty of gross injustice to the

"strangers within our gates" when I had let the reputation of the "Mormons" stand in the way of investigating their true character. I was always given to studying faces, and woman's special gift from God—intuition—is strongly developed in me. Now I stood face to face with one of whom I had heard nothing but evil spoken. I faced a "Mormon" elder. Ah! prejudice flew on the wings of the wind, intuition asserted itself, slumbering justice and English love of fair play rose with full force within me, and I stood condemned. Before ever a word had been uttered, I realized that I had not "played the game," that the face of the boy before me, for he was but a boy, belonged to one to whom purity and goodness was no stranger. What right had ever been mine to condemn without a hearing? What right had I to form an estimate of any man's character before I had ever seen him. And when he spoke, telling me of the message he had left all he loved behind to bear to the sons of men, truth rang in every word he uttered, and I felt that "he who judgeth a matter before he heareth it, is not wise." Did I straightway offer myself as a convert to his faith? Oh, no! The man before me was good and true, and the words he spoke to me rang true also, as he took his Bible in his hand and pointed me to heaven; but I wanted more. Satisfaction in the churches of the world I had found not, for I realized and said more than once, "The ministers of to-day are pretending to teach us what they do not know themselves. They tell us that heaven is a beautiful place, and we are quite prepared to believe it; but what I want to know is this, How are we going to get there? If it were necessary only to believe, I would have been on the way to heaven long ago, for I believe, have always believed in Christ as the Son of God; but I am not satisfied. Let them believe such doctrine who can." Deep down in my own heart I felt there was something for me to do, but the question was—what? Baptism I did not believe in, for, having obeyed that ordinance, nothing but bitterest disappointment had resulted. Then what was there left for me to do, which was the way to heaven?

> "Jesus did it all for me, long, long ago,
> Hanging on the accused tree, long, long ago."

was very well for those who could believe in it, but I could not. Had Jesus done it all? If He had, what was the use of my bothering? If Jesus had done it all, then I should reach heaven all right some day. No; to me that doctrine did not sound plausible, and gave my soul no satisfaction.

But now, one sat and talked with me, and pointed out the way to heaven. No "if's" and "ah's" entered into his teachings. Bible in hand, he read or quoted what was written there, and said in plain words "This is the way," and this man was a "Mormon." Since you are a "Mormon," to myself I said, then there *is* something in "Mormonism," and I will know what it is.

Then followed two months of closest investigation and deepest study. I read the "Mormon" literature, compared the teachings there with the teachings of the Bible, attended their meetings, and finally, being fully convinced that truth was with the "Mormons," I applied for baptism and admission into their Church.

The first time I met with the elders, I followed their advice, and prayed to God for a testimony of the truth, and that same night, in answer to earnest prayer, I received the assurance within my soul that the "Mormon" Church was, indeed, the Church of God. But I would not accept the knowledge, I could not, I fought against it with all my available powers. It could not be, it could not! The way to heaven through the Church that was everywhere spoken against! The "Mormons" God's chosen people! Must I join forces with them, and hear my name spoken in terms of contempt and derision? It was too much to ask. I could not do it. And yet within my ears sounded ever the words, "What shall it profit a man if he gain the whole world and lose his own soul," and after all, what should I lose? and would not the salvation of my soul more than compensate? And so the battle was fought, truth conquered, and I became a "Mormon." The day I was baptized (and in spite of all the world says in derision to the contrary, the truth was prevailing, for four men were baptized on the same occasion, and one little girl), one of the elders (D. G. Selman), addressing the meeting at night, turned to us who had that day taken our stand for God and truth and said, "Don't think that the battle is ended, for you it has only just begun."

I, for one, was soon to prove the truth of those words. During the two months investigation I had said nothing to my friends of what was taking place within my mind. I felt it was a matter that rested entirely with my own soul and with God. I realized fully that I had a soul to save, and that none but God could aid me, and so I said no word. But when the battle was won, and I had done that from which there was no returning, then I wrote and told my friends what had taken place.

I had expected protest, perhaps a slight storm, but I was wholly unprepared for the deluge which followed. My friends wrote me that I was mad, demented, without a grain of sense in the whole of my composition; but all to no purpose. Within my soul was the sure knowledge that I had done that which was right in God's sight, and I held to my purpose.

Five weeks after joining the Church I was called to the sick bed of a friend. There, far removed from elders or saints, my friends thought I should "come to my senses," as they termed it. But no. I could not meet with the elders. I could not learn from them the doctrines of the Church; but I could study, and I did. When questions arose that I could not answer to my entire satisfaction, I wrote to him who had first led me to seek for the truth in the only place in which it is to be found, and he advised me

as to the best books to study. He pointed out to me that God had given into my keeping a great gift—that of writing—and bade me use it only in God's service. "Get busy," he said, "study the principles of the gospel thoroughly, and be ready to bear your humble testimony to all who give you this honored privilege." I got busy, and I proclaimed the truth to all who would hear it, but met with much ridicule; and yet, they used to say, "there must be something in it, to give you courage to speak in the face of all the opposition that meets you at every turn."

Meanwhile my friend got no better, and it was soon evident to all that she would never rise from her bed again. I was a "Mormon," she was not. As sure as I was there beside her, I knew that no one could enter heaven unless baptized by one holding authority from God. Such baptism had not been administered to her. What should I do? Should I tell her, as she lay there, utterly unable to comply with the requirements of God, that none could hope for salvation without baptism? Ah, no! "as a man lives, so shall he die." I realized fully that when people come to die it is too late to talk of repentance. Oh! yes, I know you will say the thief repented at the eleventh hour, and went straight to heaven; but the Bible says not so. It says he went where Jesus went, and three days afterwards Christ told Mary He had not been to heaven. Then neither had the thief. No. If you read I. Pet. 3: 18-20, you will find Christ went to Paradise, the place of departed spirits, and thither the thief accompanied him; and so, as I looked at my friend, and realized that in this life it was too late to take the steps necessary to secure her soul's salvation (and she was far too ill to be bothered), yet within my soul there dwelt a sweet peace. There, sitting by her dying bed, I realized the result of some of the teachings of "Mormonism," and I thanked God with all my heart that the glories of that religion had become my priceless possession, thanked Him that I was a "Mormon," and so leaving the soul of her I loved in the hands of a loving Father, I attended to her present needs, and did what I could to smooth her pathway through the valley of death. What brought this peace to my soul at such a time? How was it that, knowing she had not obeyed Christ's command to be baptized, I had no fears for her? I was a "Mormon," and so saw with eyes from which the film of darkness had been removed. When Christ was here on earth, He told His disciples that one of the offices of the Holy Ghost would be to teach them what was to come. The Holy Ghost is still the same to-day, and under its influence we study our Bibles and the truth is revealed to us, and so I could view my friend with calmness for I knew that in the great beyond to which she was hastening she would have another chance; the gospel would be preached to her there; and down here, out in a sacred temple in Utah, one could be baptised for her, and all would be well. Oh! it was good to be a "Mormon" even in those early days.

Three months elapsed, and then my friend passed into the great beyond. Some day I hope to go through the waters of baptism for her, though that will necessitate my leaving my native land, for only in the place appointed by God can such baptisms be performed. When all was over her sister came down, and never shall I forget the look of hopeless misery upon her face. Death to her was terrible, and she shrank from it. "Are you not afraid"? she said to me. "Afraid," I said, "No. I am a 'Mormon,' and have no fear of death." "What!" she said, "do you mean to tell me that your religion teaches you how to die? I have been to all the leading churches of London, and I have heard sermons preached by the leading men of the day, but never have I found one yet that taught me how to die. If your religion, be it what it may, can teach you how to die, come and tell me something about it." I talked with her, and she listened. I told her the way to heaven, and the means God had provided for those who neglected it in this life.

"I never heard anything like it before," she said, "and I wish with all my heart that I could believe it. If I could but get the peace within my soul, that is written upon your face to-day, I would give all I have; but it is no use. Stick to your religion, child, let no one turn you against it; but such thoughts are only for children, and the likes of you. It requires faith to believe as you believe, the faith of a little child." I pointed out that Christ said, "Except ye become as little children, ye can in no wise enter into the kingdom of heaven." But it was of no use. The learning of man had taken a deep hold upon her, and while she urged me again and yet again to let nothing shake my faith in a religion that could teach me to face death with perfect calmness, she held to it that "such a religion is only for children and for such as you."

"When I get back to London," she said, "I shall pay for candles to to be burnt and prayers to be said, for the repose of Stella's soul. What are you going to do, what does your religion teach you?" I told her I had done what I could while life lasted, now Stella had passed beyond my reach, and was in God's safe keeping, where she could learn more of His ways, and work out her own soul's salvation, if she would. My religion taught me to leave her now in God's hands, but to see to it that some one went through the waters of baptism for her, that she might enter the heavenly kingdom, if she would. "It is all very beautiful," she said, "and I wish that I could believe as you do, for I can see your religion makes you happy." My heart ached for her, but she persistently turned away from the fountain of life, and so I could do nothing. Having told her the truth, my work was done.

All this time I was receiving letters from other friends, in which they urged me to give up "Mormonism." They enclosed cuttings from newspapers and periodicals, in which the "Mormons" were made to appear as immorality and degradation personified. After

my friend's death, seeing that letters were of no avail, they wrote asking me would I go and stay with them, "and we promise you," they said, "that we will do our level best to turn you against the 'Mormons.'" I promised to visit them, after I had been home, but I must face the home friends first. By this time I was getting used to being looked upon as something "outside the pale," and never faced a friend without a prayer in my heart that God would give me strength and keep me true.

(TO BE CONTINUED).

"SEEK AND YE SHALL FIND."

WHAT are we seeking, and what should we find? The world to-day presents a problem which only an honest mind can solve. We are thrown into a world of religious confusion, and meet "forms of godliness" on every hand; we hear the cry of the divines: "Lo, here is Christ," and again, "Here is Christ," and yet we feel in the bottom of our hearts that amid all this confusion there is but "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all" (Eph. 4: 5, 6). This is the Lord, the faith, the baptism, and the gospel that we are seeking; and it is the gospel that we must find and obey in order to gain a salvation and exaltation in the celestial kingdom of God.

The great question before us is: "Where is the truth; where do we find the principles of life and salvation in their fulness as taught by Christ? Where do we find the priesthood of God and the authority to administer in the ordinances of the gospel?"

How can an intelligent person say, "Oh! it doesn't matter, we are all striving for the same place, and we will get there no matter what religion we practice? How can an honest mind expect an exaltation in the hereafter unless all the teachings of Christ have been complied with to the best of his ability and knowledge? How can one say "that baptism isn't essential, that belief alone will save," or that "any so-called Christian religion is Christ's religion?" If such be the case, then, why did Christ organize the first Christian Church with apostles, prophets, pastors, teachers, etc.? Why was He baptized? Did Christ deal with non-essentials, or did He do these things in order to institute the gospel plan which we are to follow in order to prove our faith in Him?

These questions we should answer, and do it in the light of the truth that Christ's mission was, summing it up in few words, to establish the kingdom of God upon the earth, and to give us the "plan" of life and salvation. And we are told that this is the only one by which we can gain eternal life, for "Verily, verily, I say unto you, he that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber" (John 10: 1). And again: "I am the door of the sheep" (John 10: 7).

Remissness, then, on the part of any man, in following out the teachings of Christ as they are so plainly written in the New Testament, shows very little faith in God. Unrighteousness and sin cannot be excused; they speak so loudly in proclaiming the infidelity of man that there is no place for them in the life of an honest individual.

Christ "marked the path and led the way," and if we try to save ourselves in any other way, we will meet with failure.

We must have a faith in Him that will instil into our hearts the spirit of joy, peace, longsuffering, gentleness, goodness, and love.

We must repent and believe the gospel in order to prepare ourselves for the ordinance of baptism, which is essential to the salvation of our soul.

We must be baptized by one holding proper authority: even as Jesus was baptized.

We must have hands laid on our heads for the reception of the Holy Ghost, by the servants of God holding divine authority, in order that we may receive the gift of the Holy Ghost—the fruit of which is "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5: 22, 23).

We must work with honesty and zeal in order that we may meet without fear our Savior, "who will render to every man according to his deeds." But above all we must manifest a willingness to search out the truth and accept it, remembering that the promise is given, "Seek and ye shall find."

Birmingham. FERRY J. FAUX.

THE ACCEPTABLE FAST.

IT has been and is generally understood and accepted, by the leading authorities of the Church, that water should not be partaken of during a fast. The late President George Q. Cannon, on several occasions, gave explicit instructions to that effect. However, the obtaining of the Spirit of God is the great object of fasting. The spirit of an acceptable fast is well expressed in Isaiah 58: to loose the bands of wickedness: to undo the heavy burdens; to let the oppressed go free, and to break every yoke: to deal bread to the hungry; to cover the naked: to bring the poor that are cast out, to your home, and to satisfy the afflicted. Refraining from food and drink, fasting, is but a means to awaken a spirit in the saints that shall cause them to keep holy the Sabbath, to worship God, and shall lead them to kindly acts of service and self-sacrifice for their fellows. So shall their joy be full, and their fasting perfect, their light shall rise in obscurity and break forth as the morning, their health spring forth speedily, and when they call, the Lord shall answer, "Here I am."—*Improvement Era.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 28, 1913.

EDITORIAL.

"SUSTAINED UNANIMOUSLY."

To THE non-"Mormon" who has been accustomed to see an irreconcilable diversity of opinion frequently manifested in the deliberations of sectarian Christians, the spectacle of a whole congregation of Latter-day Saints—often numbering hundreds and even thousands—voting without a dissenting voice upon questions which are submitted to it for a decision, as, for instance, in the matter of sustaining the general or local authorities of the Church, presents to his mind a mystery which he can solve best by referring the unanimity of sentiment to an outward appearance only, and which has been effected by the dominating influence of priestly powers—exercised to such an extent as to control the liberty of the individual, and make him nothing more than a voting machine.

That people who have always been independent in the expression of their opinions, and who have carried their intractability to such extremes that they refuse to be reconciled to their brethren of other denominations, even on questions which are not regarded as material, that sectarian Christians who can not unite together in an effort to define what are the essentials of salvation, and who can not agree among themselves as to the mode of baptism, etc., etc., should, as soon as they become "Mormons," unite with them in sentiment, and vote as one man, except in rare instances, on all questions affecting Church affairs, is, indeed, a remarkable phenomenon, and must have some powerful cause for its manifestation.

When men who have been hopelessly antagonistic, as the world goes, as free-will Methodists and Calvanistic predestinarians, as atheists and deists, as infidels and theists, or hereditary enemies, as Turks and Christians, as Catholics and Protestants, as the Indians of America and the whites, as Frenchmen and Germans, are brought together in unity, and present a solid front on every side, what approaches the miraculous is achieved. Indeed, how much more astonishing is it possible for the situation to become when "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together" (Isa. 11:5). To compose men's religious differences, to overcome the traditions of the past, the bias of education, the pride of race, the enmities engendered by

national wrongs, to subdue hereditary hatreds and make long enemies friends, is a superhuman work, a work worthy of the Almighty, and a fitting prelude to the dawn of that glorious Millennial era whose near approach is heralded by the astonishing phenomenon which we have in view.

Pause, dear reader, and think, if you can, of any other presage which could be a more appropriate harbinger of the perennial peace and unity which are to characterize Christ's reign on earth for a thousand years, than the widespread unanimity of opinion—well nigh universal—and harmony which prevail in all "Mormon" assemblies, and in their midst everywhere, at all times, places, and under all circumstances. In this condition of life, there is a foretaste of that which is to come in still greater power and extent, when there shall be gathered into one all things that are Christ's. It is a feature of religious life which is manifested only by the saints, and among them alone is it possible to find its realization. It is not effected by the exercise of dictatorial power on the part of the Priesthood, for the authority of those who hold this right must be exerted only in harmony with principles of love, forbearance and reason—never in such a manner as to interfere with the free agency of man.

Here are the authoritative teachings of this Church upon this important matter: "Behold, there are many called, but few are chosen. And why are they not chosen? Because * * * they do not learn this one lesson—That the rights of the Priesthood are inseparably connected with the powers of heaven, and that the powers of heaven can not be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, Amen to the Priesthood, or the authority of that man. Behold! ere he is aware, he is left unto himself, to kick against the pricks; to persecute the saints and to fight against God." * * * No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile" (Doc. and Cov. Sec. 121: 34-42).

It is in conformity with these principles that the "Mormon" Priesthood exercises its authority, and it is evident that no dictatorial power can be exerted, therefore, over the membership of this Church, who are as free to follow independent lines of thinking, and to hold sacred the right of independent voting, as any people on earth possibly can be. So the saints have been taught from the beginning. They have been taught that the

Priesthood has no right to infringe in the least upon their personal liberty, or to bind their conscience in any respect, and these teachings are now repeated in the lines the reader is perusing; yet at the next assembly of the saints where a vote is called, it will be cast solidly one way or the other on the final issue.

As already stated, the manifestation of this remarkable phenomenon can not be attributed to the exercise of unrighteous dominion by the Priesthood, as a little reflection will enable us to perceive very clearly. Passages have already been quoted showing that its power can not be used lawfully to wield dominion or compulsion over the saints, and that where this is done the spirit of God is grieved, the heavens withdraw themselves, and the end of the priesthood of the offenders has come. The saints are thus put in possession of a key by which they may know with certainty whether the authorities in the Church are using their power in conformity with the will of God or not. They know that an attempt to coerce them into voting, let us say, to sustain the authorities, is all the evidence they need to convince them that those same authorities should *not* be sustained, and can we suppose for a moment that men and women who have that splendid courage which enables them to come out from the world and endure the persecutions which they suffer when they become "Mormons," would not have the courage also to vote against officers of this Church whom they might know were using their authority in an unlawful manner? It is a fact that the Priesthood of the Church, which power they claim to hold by divine commission, and who are charged by its enemies with exercising unrighteous dominion over the minds of the saints, are the very men who have taught the saints that an attempt on their part to do this is a sure sign that no divine authority exists; and so none of them dare take the measures which their enemies charge them with, without practically serving notice on the people that they are not worthy of holding an authoritative position in their midst. The only safe course which they can pursue is to keep all unrighteous authority in non-existence, and let the saints have a free hand to vote as they please. But believing as they do, that the powers that be are ordained of God, it follows that so long as they do not see them taking a course which can suggest to their minds an unworthiness of continued confidence, they will not cease to vote as one man on their own volition. They are not the class of people to deny their faith.

Whether the world recognizes the "Mormons" as the people of God or not, the fact remains that they and they only have attained to a state of unity which Christ evidently had in view when He prayed to the Father, saying: "Neither pray I for these alone, but for them also which shall believe on me through their word: that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe

that thou hast sent me: and the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me" (John 17: 20-23).

From these passages we perceive that this unity is of such an unusual character, and so rare, that it is set forth by divine authority as a sign—as a testimony of the divinity of Jesus Christ, possessing a character so marked that by it the world may *know* that the Father has sent Him. The tremendous significance of these words of the Savior should not be overlooked. He says that the unity of His people shall be a pledge by which His Messiahship may be known to all the world—the evidence resting in the oneness of the people—and at the same time His prayer discloses the fact that where that oneness and unity exist, there we shall find God's people. They can not be where there is division and discord. Division and discord were sown in the hearts of the children of men when the people were confounded at the tower of Babel, and their spirit and works never have been taken from the earth since that day, except among the people of God. These principles never can be rooted out from men's hearts but by the power of the gospel, whose purpose it is to restore peace and harmony among all mankind, and between man and his God, and when that is accomplished there will be but one interpretation of God's will and law—one language—one speech, one view of truth in Christ Jesus, and if the "Mormons" do not exemplify a state of such unity, where on the broad earth shall we look for it? and if one contends that the saints cannot be the people of God, though they manifest a marvelous unity among themselves, upon what ground can others *without unity* claim that they are the elect of God?

There is another passage of scripture which is more definite than the quotation just submitted for, going into some of the details, it shows us plainly what it is that, among other things, the oneness of the saints is to embrace, and is as follows: "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment" (I. Cor. 1: 10).

It is alone by the power of God that the saints are enabled to attain that exalted state of Christian excellence which exemplifies in their lives these injunctions of the apostle. The phenomenon of this unity has been witnessed by the world for more than eighty years. When the Church was organized with six members that small number were joined together in one mind, and now, that its membership is numbered by the hundreds of thousands, there is no difference. The faithful saints are all now of the same mind and of the same judgment: and the more wicked and

infamous our enemies make us appear, by just so much do they increase their difficulties of solving the problem of the cause of "Mormon" unity; for of all classes of people who are restive under enforced control, the wicked, the degraded and the ignorant are the most turbulent. The unity of the "Mormons" can not be accounted for on the score of priestly domination. It is effected by the power of God, who alone is capable of uniting the discordant elements of humanity into a harmonious whole. Where we find this work being accomplished as it is among the "Mormons," we may rest assured that the power of God is being exerted; and where there is no unity, but on the contrary divisions and schisms, we may also know that there there is but little of His power enjoyed.

T. W. B.

COURAGEOUS DEFENCE OF LATTER-DAY CHURCH.

THE author of the following article is the wife of J. R. King, a Gridley, California, attorney. For the past year she has been writing the regular Sunday editorial, or lay sermon, for the *Sacramento Union*. Under the pen name of Ray McIntyre King, her stories have appeared in leading eastern magazines and periodicals.

Editor of *Deseret News*—It may be of interest to your readers to know of the general esteem in which is held the people of the Latter-day Saints' colonies at Gridley, Cal. This is, I believe, the largest "Mormon" settlement in this state. It is a pleasure for me, a Gentile, to write you of the amicable relations now existing between your Church people and the surrounding Gentile communities. The Sacramento valley is hospitable to many men of many minds, but at first the Gridley section felt some little prejudice against the "Mormon" strangers.

As I had known many of these new colonists in their former Idaho homes, I felt sure this prejudice would soon wear away. I admit, however, I had a strong personal bias in favor of the "Mormons," so I think any one would have who had lived for years among the rank and file of "Mormondom," and ever found them to be a kindly, sincere, and thrifty people.

The seven hundred "Mormon" settlers in the Gridley section have improved and developed their holdings in a most admirable manner. They have just completed a handsome church structure in Gridley. They have identified themselves actively with the social, educational and business life of our community, and are generally accounted good neighbors and highly desirable citizens.

I am a Gentile of the Gentiles, but I should be ashamed of my ignorance and intolerance, if I did not give your people credit where credit is due. In writings and public addresses, I have often

had occasion to point out some of the admirable things in "Mormon" teachings and practices, things which I believe might well be followed by other churches to their betterment.

One of these things is the superb business organization of the "Mormon" churches. The loose, inefficient business methods of the average Gentile church is its greatest source of friction, wasted effort and lost motion. Certainly, if we are about God's business in the capacity of any sect whatsoever we ought to be about God's business in a businesslike manner. If God's business is worth doing it is worth doing well, in the most efficient, businesslike way by business men!

The "Mormon" Church appears to an outsider to be distinctively a man's church, with a strong appeal to men. Compare the activity of the male members of an average "Mormon" rural or village church with the sad lack of such male activity in other churches! I confess there is something depressing, something woefully significant about these churches where the majority of the worshippers are women. I do not want to believe that we women have a monoply on church activities, saintliness and other heaven attaining qualities. Moreover, I should hate to go to a heaven short on men!

A church that has lost its appeal to men must somewhat have lost much of its vitality and virility. It was not so in the older days of Christianity.

The great and militant work of the Catholic and Protestant churches in times past was done by men—men apostles, men martyrs, men priests, men reformers, men warriors. So it should be now!

Another admirable thing about the "Mormon" people is the fine, old-fashioned quality of its mothers. Their devotion to their homes and children is very refreshing in these days of general feminine unrest and uselessness. The Hebrew mother made it her ancient business to find God, to work in suffering and silence with Him in His creative processes. So I often look upon the modern "Mormon" mother and her consecrated assumption of her maternal duties as one of our too rare modern counterparts of the ancient Hebrew mother working with her God.

In that fine, domestic art, bread-making, the "Mormon" women as a class excel. Their wholesome potato yeast bread, sweet and fine grained as angel food is a staff of life sufficient in itself to bear up a goodly civilization. These kind, neighborly "Mormon" women impress one as finding a solid satisfaction and contentment in those quiet activities of the home now so little esteemed by many women of other sects and churches.

These things, in connection with many other admirable qualities of your people, have quite won the respect and confidence of our Gridley citizens. At this time the liveliest interest, good will and tolerance is felt by our community toward our "Mormon" settlers.

As an evidence of this, I may mention that a church organization at Oroville (the County seat) has asked me to lecture before them, on present-day "Mormonism," that they may know somewhat, from my long residence among the saints, of their tenets and practices.

The Gridley section extends the kindest welcome to any of your people who may wish to settle here. With sincere wishes for the triumph of all good causes and good people, I am,

Most respectfully,
MRS. J. R. KING.

FROM THE MISSION FIELD.

Releases and Departures.—The following named missionaries have been honorably released and sailed for New York, August 23rd, 1913, per s.s. *Lusitania*: From the British mission—John A. Empey and James B. Gray.

Baptisms.—On August 23rd, 1913, a baptismal service was held in the Latter-day Saints' Church, Sheffield (Sheffield conference), when two souls where added to the fold of Christ. Elders Byron R. Jordan and Lorenzo P. Burt, Junr., officiated.

At a baptismal service held at Merthyr, South Wales, Sunday, August 24th, 1913, twelve souls were added to the Church. Elders Job Llewelyn, Verner A. Powell and Levi G. Leatham officiated.

On August 22nd, 1913, a baptismal service was held at Mansfield (Nottingham conference), when five souls were added to the Church of Christ. Two were from the Nottingham branch and three from Hucknall branch. Elders William L. Evans, William J. Sessions and James Andrews officiated.

A Fair-minded People.—On Sunday, August 24th, 1913, Elder Roland B. Call delivered an address to the Adult School at Swadlincote (Nottingham conference). He was asked to explain what "Mormonism" really is. He gave a brief outline of the faith and teachings of the Latter-day Saints, and showed that their lives conform to their teachings. He was very well received, and invited to come again at any time and talk upon any of the principles of "Mormonism" he might choose, and was assured a good, fair hearing.

Farewell Socials.—A farewell social was held on Monday, August 17th, 1913, in the Ethrington Street meeting-house, Gainsboro' (Hull conference), in honor of Sister Lucy Smith and family, who are emigrating to Canada. A very enjoyable program of songs and recitations was rendered. Sister Smith was presented with a suitable token of love and esteem by the saints and friends of the branch.

A farewell social was held August 9th, 1913, at 144 George Street, West Hyde (Manchester conference), in honor of Elder Harley Greaves, who has returned home with an honorable release. Many were present, and all enjoyed the interesting program, which was well rendered by saints and friends. A suitable token of esteem was presented to the departing elder.

A successful social was held in Crown Buildings, Saltley (Birmingham conference), Wednesday, August 20th, 1913, in honor of Elder George C. Loveridge, who, for the past five months, has been laboring there, and is now going to open up a new branch. The evening was spent generally in games, though a short program was rendered, after which a fine lunch was served.

District Meeting.—Two well attended and spirited sessions of district meeting were held August 10th, 1913, at 65 Inkerman Street, Luton (London conference). After the opening exercises of the afternoon session at 2:30, the general and local authorities of the Church were unanimously sustained, after which Elder K. S. Willes spoke upon the necessity of having works with faith in order to gain salvation. Sister Marintha Eccles referred to the gathering of the children of Israel, and to the building of a New Jerusalem. The sacred duet, "Jesus Lover of My Soul," was rendered by Sister Annie Williamson and Elder A. J. Sperry. President Stewart Eccles rejoiced in the good spirit that always prevailed in the cottage meetings. Showed from the scriptures that such meetings were held in the days of the Savior. The first speaker at the evening session at 6:30 was Elder A. J. Sperry. He showed that the Book of Mormon was written under inspired direction, and spoke of the folly of the "belief alone" doctrine for salvation. Sister Annie Williamson sang in a very pleasing manner the sacred solo, "Come unto Jesus." President Stewart Eccles showed from the scriptures that the gospel is preached to the spirits in prison. The saints have built temples to the Lord, that they might perform work for the dead. He then spoke of the restoration of the priesthood to earth.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Church History.

Lesson XXIX.—The Pioneer Companies.

Textbook: One Hundred Years of Mormonism (Evans) pp. 439-49.

I. The Pioneer Band of 1847.

1. Company formed. (a) When. (b) Number. (c) Provisions, etc.
2. The destiny. (a) Known or not by President Young. (b) Reasons.
3. The journey. (a) Points along the route. (b) Persons met. (c) How they got fresh provisions. (d) Changes in num-

ber. (e) Company divides. (f) Entering the valley of the Great Salt Lake.

II. Other Companies.

1. Company of the battalion. (a) Who they were. (b) Where they came from.
2. Second company of 1847. (a) Size of. (b) Prominent members of. (c) Meet returning pioneers.
3. Companies of 1848. (a) Number. (b) Prominent members of.
4. Companies of 1849 and later years.

III. The Handcart Company (1856).

1. Perpetual emigration fund. (a) How begun. (b) Purpose of.
2. Number of companies with handcarts. (a) Condition of members. (b) Time of leaving the Missouri, etc. (c) Details of journey. (d) Efforts to save companies. (e) Results.

IV. Some Characteristics of These Pioneer Journeys.

1. Organization. (a) Characteristic of "Mormonism." (b) Organization of these companies.
2. Making roads, bridges, etc. (a) Details. (b) Scene at the Missouri river.
3. Indians. (a) Manner of dealing with them. (b) Results.
4. Herds of Buffalo.
5. Inventive turn of mind in some. (a) Characteristic of pioneers. (b) Details of "Mormon" inventions.

DIED.

Bowles.—At Loughborough (Nottingham conference), August 3rd, 1913, Charles H. Bowles; born October 17th, 1873, at Shipshed. He was baptized December 15th, 1906, by Elder Joseph Perry. Brother Bowles was a good Latter-day Saint, and died true to the faith of the gospel.

Jordon.—At Dublin, Ireland, Sunday, August 17th, 1913, Rosine K. Jordon; born July 20th, 1875, at Wurtemburg, Germany, and was baptized October 12th, 1902, by Elder Alexander M. Faddies. Sister Jordon lived and died a faithful Latter-day Saint.

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